

TUESDAY AUGUST 13, 1963  
PLAYED ON NOV. 14, 1963

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Today is Terry's birthday; she is in Oklahoma. I think I have been a little negligent in birthdays. I have forgotten some; the conglomeration of birthdays at this time. Trudy, I forgot yours, yes? So, Lotte, we have some questions, haven't we? Let's talk.

Lotte Korman: I wanted to ask -?- in regard to my physical -?-

Mr. Nyland: In regard to what?

Lotte: In regard to a strange difficulty. -?- my mind gets beclouded. I cannot get hold of myself. -?- I have to struggle terribly hard. -?- And I do struggle harder and I do make -?- in these conditions but it is almost too much for me. I wonder if you have some advice.

Mr. Nyland: This is when it is dark outside, cloudy?

Lotte: Any moment when the sky gets cloudy, grey, I might be in perfect shape, working, concentrating, full of energy and I am hit by it. I am attacked by it. I am absorbed by it. -?- I become a helpless slave.

Mr. Nyland: As bad as that?

Lotte: Oh, very bad.

Mr. Nyland: You are not exaggerating it?

Lotte: No, I cry. -?- I started to study today and the sound, everything, my physical being, I get a little bit sick then too. It is a shame.

Mr. Nyland: How was it ten years ago?

Lotte: I cannot answer that. I have to think about it.

Mr. Nyland: You know, of course, regarding work, a person changes and a person also becomes much more sensitive. Together with enlarging a world, also the things that effect us in the beginning have more of an effect. The intensity of any kind of an expression as expressed in experience is really deeper when one becomes a little looser or a little more flexible. It depends on the type, of course, how sensitive a person and that sensitivity is increased by means of certain conditioning during ones life.

So, altho in the beginning there may be just ordinary acceptance of everything that happens outside as it is and you take it as it comes, it is quite possible that, because of certain conditioning at a certain time when a thing happens, that something else is associated with it. And it may be when the clouds came in front of the sun once upon a time in the olden days when you were quite young that something else happened which gave you a thought about not liking it. It is very difficult to trace.

Lotte: I do not dislike -?- I walk in the rain. -?-

Mr. Nyland: Yes, it is the change from the sun to the darkness.

Lotte: No. It brings, only when it comes to work, to function, then it brings out the worst in me. I cannot concentrate.

Mr. Nyland: Let's get clear about it. You are working, let's say, you are trying. And then the sun disappears. The clouds come in front. And then what happens?

Lotte: The first thing that happens to me is that I get melancholy and I start to cry and -?-

Mr. Nyland: You are unable then to work.

Lotte: No, then I start to think of the work.

Mr. Nyland: You have to make more of an effort.

Lotte: -?-

Mr. Nyland: Are you afraid of it in any way? Do you dislike it? Do you have set up already a certain notion that when the sun disappears that you have to work more? What is it really? Because if you keep on seeing yourself at that time or even getting up and the sun disappears and sometimes you have days where the sun disappears and comes back again and disappears. It is a very good day to try this: When you walk then to see when the sun disappears ~~exit from~~ to see if you have more difficulty of seeing yourself walk. It would be one way of getting over it. Because you yourself cannot be, your body cannot be so sensitive to the fact that the sun affects you. It is in your mind that this takes place, not in your body. And it is the thought, I am afraid, it is already a little conditioning that when it gets a little darker and the clouds are in front of the sun, that then you dislike it because you really would like it to be different.

Lotte: I love it when I am in the country.

Mr. Nyland: I know, I know.

Lotte: When it comes to do things, functioning correctly, then I am paralyzed. I struggle to remember work. And I do better work in these conditions.

Mr. Nyland: That, of course, I agree with because when it is difficult and you have to make more of an effort it is, without any question, a much better result even in the state of-?-. And, for that reason, you might say, it is a very good thing when the clouds are in front of the sun.

I do not want to take it any other way. I do not want to say that when the sun is gone that then there is something that takes place within me that is not the equivalent of leadership if I take the sun as something that gives me light.

You remember there was a question of Taylor last week about the mind being, at a certain time, in position as if it is king telling the body what to do with the feeling joining. How can one reconcile that with the fact that the sun does not give off any light or heat? I do not know if you were here; I explained it. But, in any event, if I am walking in the sun and the sun helps me, it might create a cond-

ition in which I am really, not only healthy, but I am interested in life as a whole because I see things. Then, if the clouds appear in front of the sun, then I do not see it as well but I may already have the resentment that I would prefer to have the sun continue to shine. And it is a very difficult thing, what actually takes place in that kind of a condition because you cannot prevent ...

Lotte: I love to -?- if I would not have to work, let's say practising or whatever ordinary work which needs concentration and being present, if I would not have to do that, then I have nothing against the grey sky. I love walking in it. I love to walk in the rain.

Mr. Nyland: The only thing is that you have observed for yourself that when the clouds are in front of the sun you cannot do as well work or rather, it is difficult already because of the conditioning that whenever the sun disappears, you are conditioned that you cannot work so well. This is the experience. You see, so to separate that from the reality of continuing to see actually if that takes place, that is, if it effects that part of your mind which is used for observing, but it effects the part of your mind which is used for ordinary life. And when there is a sharp ~~xxxxxxxx~~ separation between that what I use by becoming aware, it is a relationship of a part of my mind which otherwise does not function and is now functioning in that way from that particular place. That place is not in use when I am in ordinary life. You see?

So, if I see this, that there is no real reason why that part of my mind which belongs to ordinary life should ~~have~~ effect that part which is now engaged in ~~being~~ being observant. And this I think you can test out for yourself. That if you are walking and you have a day where the sun is very often eliminated or obliterated by the clouds coming in front of it and then coming back and so forth, that you walk up and down to see if actually at the moment when the clouds are in front of the sun if you experience a real difficulty of remaining observant. That I doubt very much.

One has to become impartial to conditions. This is always the difficulty because my mind is, and so is my feeling, constantly conditioned with all kind of things that have gone on before and that come in and intrude in any kind of an effort that I will make in order to become observant. And the separation between the functioning of the mind is one thing that does the observing part and with the other part of my mind which continues with the ordinary thought and mental processes is a very difficult thing to separate. At the same time, it is possible.

Lotte: I see; thank you.

Mr. Nyland: You can try that.

Sometimes I am very naive, you know, because I assume that people continue to want to work and work much more than they really do. That is, I assume constantly that you ought to or rather that I keep on telling you that you should. And I want to keep sufficiently --- I say I am naive in that because I cannot do anything else but tell you that you ought to. I know very well that you do not and that you cannot do it because I know by experience how difficult it is to continue with the ideas of work after a Tuesday or Wednesday or ~~Friday~~ Thursday it is clear. But then Friday, Saturday and Sunday and so forth I really ---



Work is there. At any time anyone asks me is work there, I know how difficult it is to bring it back again to the necessity of working on oneself. That is what I know in your case must take place because it has taken place in my own case over the years of being in contact with work. I know how many years there have been where it was pushed a little bit in the background. And altho there was a certain loyalty and a wish on my own part to want to work, I know how ~~difficult~~ often I was engaged in ordinary life and simply I could not attend to work as such.

And I ask you every once in a while to consider that, and particularly on Tuesday. I make it almost very difficult for you, almost as if when you do not do it, something dire will happen to you. Of course it will not. And for each ~~part~~ one of us we have to make the adjustment ourselves how much is there really of a desire to wish to work for ourselves and how much can a day allow one to do it. And the greatest danger is that with the intention that you set out to want to work, that you cannot do it and then you are disappointed in yourself.

Some time ago I talked about the automatic behavior which was necessary for things where it was almost sinful to use difficult kind of food for that kind of activity. And it is really, I said at that time, I hope you understand it because it is the tolerance, that is, the way I will allow myself to continue in an unconscious ~~xxx~~ state; that the realization of that what takes place of my body, with all the functioning of the mind and the feelings, that that is allowed to take place under the influence of something which sees it. And that my work has concern with the I and not concern with the body. And that ~~any~~ changes in the body and the functioning is simply under the influence of I growing and that I grows when there is a separation between I and It and that it continues ~~in~~ unconsciously to function.

So that many times in ordinary life I will continue to do even automatic things. But the whole point is that gradually, from the observation of that what I see, I have to place the accent more and more on that what I am seeing. And that that is really work because it means the building up of that I, what at the present time is very small, into a much larger entity and unit so that that, in itself, is, in I-self, as it were, starts to function independently of it. And then I ~~can~~ allow it to do it because it is controlled. In that way, because the conditioning belongs to It; the conditioning will not belong to I.

I is entirely different entity. It is something that we do not know. And we do not know at all how it can live and how it can behave. Only every once in a while we get a glimpse of the existence of that kind of I. And it is like an entirely new body. I call it an entity, something that is growing in a certain direction and a certain way and has characteristics which do not belong to Earth at all; characteristics of an entirely different kind of nature.

And it is almost as if sometimes, and this is again from the stand point of It admitting the presence of I, that I am in awe seeing this what takes place as something developing. And it is with this hesitancy that I know wish to go from ~~xxx~~ It to I.

Work now becomes more and more the important part of considering it as it is and allowing myself, instead of observe it from the stand point of I, for me, something of me, to go to, I call it Mars. If I put myself in that state of how I should be when I observe, I can continue with that kind of a state by intensity, wishing to maintain that state; finally

arrive on the planet Mars.

It means that I then live on I, with I, and I then is used as a point of observing it. But it is not important any more than only to lead me to the possibility of going over and placing the accent of gravity on I. And this is what I feel we have to look much closer to such a possibility of:

In the first place, the separation. In the second place, that when I have separated that I then will ~~not~~ live too long or any longer, if I possibly could do it, in the ordinary affairs of life. The great danger that I run is that I say I am living now on I or I is living in me and I is now accented and it becomes of less and less value that I forget that in ordinary life it has to function. And the danger, as I say, is that I forget about it and I withdraw because I feel, at times, very happy to live on I.

I hope you understand that expression. It is as if I live in Keadjan. As if I live in an inner life. It is still me but it is in an entirely different form, altho the form is exactly the same as my body. It is the form as ~~from my body~~ far as my psyche is concerned, which is a different kind of configuration as far as the manifestations of that psyche. The psyche manifests itself in certain ways and uses the body for such manifestations. But the accent is not any ~~longer~~ longer on the body. It has been changed from the periphery, going to the inside of my essential existence where I have the contact with this Keadjan Body. And, by living in Keadjan and by gradually living in Soul, there is ~~in~~ something that is now a separation between the two. And I have the desire gradually to loosen up so completely as if I could leave it and that my aim in life is to live constantly now where God is so that I can say, "I have been enough on Earth and I am satisfied that I can leave the physical body as it is for whatever it is because my life is not really connected with that any more.

I say this is the danger and the mistake because I cannot continue to live either in Keadjan or in Soul unless the relationship which much exist in this question of observation, that is, that relationship towards it, that it continue to function in whatever is supposed to be done ~~in~~ when and as long as I am on Earth; and that I, in ordinary life, must continue with having it function. The only difference is that when it functions, it is now functioning under the influence of something that is higher. So that I direct it from I and never lose track of that what it does and it is supposed to do.

I say it is a great danger because the withdrawing from life, the withdrawing from everything that I am supposed to do, exactly the same that I am doing what I always have done, the tendency is always to become a little bit cold. That is, whenever I become impartial it is that things leave me cold. And, at that time, it is exactly the wrong thing because altho I am regarding such objects or ~~persons~~ persons impartial, including myself, I never should be cold regarding myself if I want to continue to live. I cannot withdraw. I can withdraw as an experiment to find out what it is to be impartial. And immediately, it has to be followed by the participation in my activity in life.

And, for that reason, I have to practise the wish to be impartial in life. And not to rely too much on exercises or periods of collectedness or periods of meditation, periods of a certain thought ~~process~~ process or

even forms of mysticism. I have to learn to be present to myself when I am actively engaged in ordinary activities. And the ordinary activities must be followed and done and I never can run away from it. When I run away from it and sit in an ivory tower, I am not a man any more. I am trying to be an angel or a monk. And, as I say, for a little while it is alright in order to establish for myself, to acquire, let's call it, a dexterity of what is involved in being impartial.

It can never be such that, for instance, in the presence of danger that I keep my head. It means also that I can then act. It is not a question of withdrawing and seeing the danger and still be lucid about it. I have to go. If there is a fire, for instance, I have to go and help and go maybe into a house and rescue people whatever it is that in ordinary life that I am engaged in.

As long as I breathe this is the one thing that counts. As long as I breathe, I have a realization for myself that I belong to Earth. Breathing is the stepping stone between my body and the next one; that is, either Keshjan, the last part of it, the Sol La Si, or Soul. And, as long as I breathe, there is a connection. When I stop breathing, there is no more connection. Then I may as well go off as far as my body is concerned. Maybe, at such a time, I die. And as long as I keep on breathing I have a relationship regarding my physical body. And that means that I have to continue to live in ordinary life as I go, day after day, receiving impressions, constantly receiving impressions in the same way as I always receive them. But now my mind and my feelings are under a scrutiny of seeing ~~xxxx~~ things that actually take place then/

You remember some time ago I explained that how by means of observing the body I open the road to my feelings and I open the road to my mind. It is something that takes place in my mind when I establish the ~~xx~~ relationship with my body and become observant. And for, for me, becomes a new bridge so that the bridge is not any more entirely dependant on my breathing. But the bridge is something that establishes something between my mind and my feelings. And it is that what Girdjieff calls the reins between the coachman and the horse. That I know with my mind, that part that is functioning and my feelings which are the feelings that are functioning in it, that is, in my body, that they are now brought into a relationship under the influence of I. And I is, in this case, my Soul. That is the Intellectual Body which ~~xxxx~~ starts to function Do Re Mi in a different way and makes it digest in my body and all the functioning in my body in a different manner so that it reaches subconscious. It brings forth certain things which are always covered up. And now, under the influence of this I, I see this taking place. And by that, I build the bridge between my mind and my feelings so that when I say, in my mind, "I am cold" that I then, ~~xxxx~~ when I wish, can introduce my feelings into the thoughts. And, because of that, I can ~~xx~~ will my feelings into an activity.

It is an entirely different set up, you might say, for the physical body really to start functioning under the influence of that kind of an insight which comes from I. And it is then that I say I really can participate. I make my body now under the influence of I behave the way I wish it to behave in accordance with what I dictates. And I am present constantly with that what takes place.

This is the one thing that I have to learn because I can, more or less, at time, at least be impartial and the forgetfulness that I have then



because I like to be impartial means that I forget the real reason of wanting to ~~my~~ work. It means that when I am engaged, when I am actually caught, when I am interested in work, that I still remain awake and I see this functioning take place with all of my feelingly functioning, and, at the same time, being observed,

How will I do it? In simple movements. Instead of being observant, ~~I~~ I now walk in such a way as if I stays where it is and the body walks. Mind you, this is an entirely different kind of an experience and experientn which I am sure you have never tried. I sit in a chair and I get up with the intention of walking to the door. I start out by becoming aware of myself standing. I already have, when I sit, a picture of how I will be when I stand. When I stand, I am awake. Now I wish to be awake. That is, there is a division between something that I call I and something that is my body with all its functions. And now there is a command, "Walk." The body walks. I ~~stays~~ <sup>always</sup> I say it is extremely difficult because I ~~stays~~ stays in the first place where it is and it sees the body walking to the door and get smaller, turn around and come back and get larger.

This realization of oneself means I have placed the accent on I and not on it. So far I have said I go along with it. I am present to the body. This time I say I separate and I keep the relationship. And it is for me as if there is something that disappears and it comes back. But I remains.

I give this to you as an exercise in a very simply way. And you can try it because it is something that, if you actually try to do it, you will see not only how difficult it is but if it is in any way successful, you have then the key really to participation. Your interest in yourself remains and it remains very pure because with what ~~it~~ is I, as it were, remains,--- it does not. In reality it isn't. In reality it goes with you. But there is a realization of that walking which is ~~now~~ now, let's call it. conceived or at least registered in you as if you are moving away from I. It is as if you are stretching like a rubber band, something that ~~it~~ takes it away and now it comes back again to you. When you once, as I say, when you once realize this, what is involved in it and you can then have this picture of yourself, that kind of a freedom that then is possible for one to have regarding oneself can be at times as if, when I sit, you are not there and you can bring yourself to be there and you can move yourself away from it.

I do not want to give any more exercises of this kind because this will keep you going for the next three, four, five months. It is a very difficult one and you have to do it when you are very quiet. You have to really do it when you wish to do it. And you can do it without any question when you really persist in doing it, in wanting to do it. But do not over do it. Simply be quiet for yourself. First relax for yourself to see what you can do. And then try even if it is only two steps and you have maybe to come back, but at least you can imagine.

To some extent, this depends on 'as if'. And it is this as if-ness which makes me at times by forcing and it is not a force, but it is something, it is a force within me but it is not forcing that what I wish to see. It is the force to remain alert and awake in which I now



use my body as a means to put that to my notice in I as receiving an image of myself.

What other questions are there? Practical questions.

Lotte: In regard to sensing, I have observed that -?- movements take place. I wonder whether I should -?- or oppose them?

Mr. Nyland: No Lotte. When I sense I become aware of a part of my body. When I know well enough how to do this, I can become aware of all four parts that I have sensed in a certain ~~xxxxxxxx~~ cycle. I can become aware of myself ~~sitting~~ sitting. And I could then, when I am aware, sense my existence. This is, of course, an increasing in the world of my sensation. That is, I include now in the total sensation of myself, not only my arm or part of myself, but all of me. Now that what I sense is in a certain condition, a certain form of physical behaviour. I can remain aware of the existence of that as if for me something in my mind becomes aware of the existence of that what is and receives from that what is a certain image which I now have in my mind and I say, in my mind, "I sense the existence of myself". It is a relationship which is taking place between that part of my mind used for sensing. This is the development of a faculty belonging to becoming aware of myself impartially. So that, when I say, "I sense", it is not an augmentation of the fact of my physical body having a characteristic which, at times, can become present in my mind, simply stating to my mind that the body exists.

It has nothing to do anymore with what exists or how it exists. Only the fact it exists. This I call a sensation in my mind of an image. And the relationship, as it were, returning again to the totality of myself, creates in myself, because of this activity of sensing, a sensation of existence. And I call it "It exists."

Let's say I have a sensation of my existence. It is alright. I do not want to use it as sensation because sensation is a word that so often is used for other things: a sensation of fear. I do not mean the fear. I mean the condition in which I am when I am fearful. And, in order to avoid the rigamarole of long sentences, I simply say, "I sense: I am". And it is this sense that now takes place, as it were, as a relationship between my mind and my body and I am, as it were, focusing from here to there and the beam of light, or the ~~xxxx~~ beams of energy, the beam of attention is exchanged between that and I have, for myself, a relation of something existing as if there is a stream of some form of energy between the two.

I am; I realize I am. This is I am. I Am. I:it. So ~~shatshat~~ with this, I have no interest in what I do. It can be movement. And it can have its hands like this and it can have its hands like this. The sensing continues. The awareness continues. The picture in my mind changes because, in one case, it is like this; in the other case it is like that. And it does not make any difference how it is because I have, at that point, no further interest to want to change one way or the other. My interest is only in the fact ~~xxxx~~ of it existing.

So now, when I sense and it is necessary even to re-sit because I have a little cramp in my legs or so forth, I can continue to sense. The sensation at that time is nothing else but a continued awareness of myself. When I want to think about it with the other part of my mind, I can say,

"Yes, I can change into the sensation." I realize it is there. I can describe my muscles, that it is this and that and so forth but it is not a sensation. The sensation really stops at the moment when I start to describe it. But the acceptance of it existing belongs to my sensing. And now, when I walk, I am sensing at the present time. I am sensing when I put my hands together, when one thing touches another. I change it. I sense my knees being touched by my hands. I put my hand with the other hand. I become aware. This is my sensing of an awareness of that what exists. I get up. I sense my muscles stretching, extending, starting. I am not straight. I stand up. I lift my head. All of this becomes sensing of my body because my body now is functioning in its physical way; like a mind seeing this taking place, like a feeling functioning in its feelingly way by having feeling. So, my body is now sensing its way by having that kind of sensation.

My mind in both cases is awake. I can have my feelings feel and I say this, my body, feels. My emotional center is feeling. I can say my body is behaving. It is now in my mind as if I receive a sensation of its existence and I am aware. And it walks. I remain sensing. I constantly, as I walk. I say, "I walk."

And, I would almost say, that is all there is to it. That is the work. I am aware of my body walking. My body walks. That is all. It stands still. That is all. The realization of that what it does as behavior ~~for~~ in my awareness of the sensation which is that image in my mind receiving the fact of my existing.

You can call it stepwise. You can describe it. I really do not care because it is not important enough. The important part is that I, at any one time, have a realization of my existence. When I exist, I am. Then, whatever I do, I want to continue with that what I am without ~~being~~ giving energy in another direction of a feeling or a thought or whatever it is that has nothing to do with the fact of my existence.

But how, when I continue? I must take out of manifestations the different things that takes place in my mind without ~~say~~ my knowledge. I put them first in front of me as putting them in the realm of my intellect, as it were, so that I become aware of the existence of them in my ordinary mind. And now I have to have with this an expression in my face which is, as it were, registered in another part of my mind as an image of my face without liking it or disliking it: just seeing it. So, I have to take all my manifestation, gestures, postures, movements, everything that belongs to it. First put it in front of me. I call it to put it in front on my frame work of intellect. And when it is there, when it has been taken out of the automatic behavior forms, out of the ~~nonsense~~ nonsense that my body wants to do by itself simply because it can do it so well and all that, all that I put back ~~me~~ again in front. I say, "I see it, I see it, I see it." Now I say I see it without any, let's call it, compassion, without anything at all. I just see it. Then it shifts. Instead of being in my mind here, it shifts to the side of my mind.

It is quite an interesting process when one goes thru this as, from the beginning, from the sitting, from the walking, from the sensing as I sit, from the collectedness, from the relaxation of oneself, becoming aware of that what I sense, I sense myself. I am this me. I am myself. Then, when I get up, when I walk, I remain as sensing, as a sensing body. And the only thing that functions is my mind and my body and no feeling. And then gradually introducing into that what I do, in what I do remain in this sensing state. This experience of a sensing is an experience, a definite experience of the body. That is something that belongs to the body. It

becomes a function of the body. It becomes as much a function as the hearing in my ear is a function of my ear. What other questions?

Rhoda Goulding: I had a task last week to find the center of gravity of my manifestations. That was for, as I understood it, for one day, to do it for one day. I did it on Thursday. And in the beginning it was quite difficult I thought to, if I had had to describe where this center of gravity was at certain times. But, before the day was over, I could at least distinguish certain considerable difference where it was at different times. For instance, if I were driving the car, if I were writing something that was quite automatic, I could place it some where in that. I still do not know how to describe it. But if it were something that I started to do and felt a tension or a pressure that I had to do it in a certain way and I was not doing it that way or there was some-?-, the sense of gravity is quite a different place. Then, of course, there was such a time when it seemed to be in my head. I was doing some writing and figuring some sentence structure and then it was in my head. But one thing that seemed to me also as the day went along was that there were times when I would say it was alright. There was nothing wrong with it. But there were times it was definitely not the way it should be. And I did find many times that I wanted to change it. And that I wanted to be aware on order to put it where it seemed to me to be the more right place.

Mr. Nyland: Yes, it is very good; it is very good. The point is that gradually, if I change or become aware of where the point of gravity is, I see that there are difference in my own state. And that that applies to a physical condition or an emotional one or an intellectual one and there there is a difference in gravity regarding my three centers and that, at times, I am simply behaving as coming from anyone of such points of gravity, having an activity which is fostered by the mind, or the feelings. So that the totality of myself is at a certain level indicated by that point of gravity, where is the center of my, you might call it, attention.

At the same time, looking at it a little differently, it implies also that I start to weigh very much what I am doing and what is the value of either an activity or a feeling or a thought. And trying to find out what is my general behavior on the periphery, if my point of gravity of there if I am doing something actively as if it comes from the center of myself. Or that sometimes I say certain things superficially and sometimes it comes from my heart. Or, as many times we used to say, "I am now speaking from essence" which was a favorite expression for us, among us at the time when we were under the influence of Orage. It is as if, in military parlance, they would say, "Now the superior officer is; not any more as man to man, but I am the Captain and you are the Lieutenant."

In that same way, I am trying to define for myself where my life is. If I take my mind in the first place, if my thoughts have to do with my own physical well being, what I will eat, who I will spend my time agreeably, what I will want to do in order to have a nice little tea party or that I want to spend my time having thoughts in front of the TV and daydream, or that I am quite superficially engaged in the desire to want to do something for myself because I always have wanted to buy it and here I am figuring it out if I can buy it on credit or not on credit. It is a very small kind of thing and it is quite superficial and it is also of light weight.

Now, let's say I replace such thoughts with ideas about trying to do something for someone else. The character of my thoughts immediately change. I want to do something for someone else and I am engaged in



in something, not only for myself, but someone else also and I consider. The next step and level of my thoughts may be that I would like to do something for myself of a real nature, spiritual development. Maybe on the same level could be if I want to do something for mankind to alleviate ills. Maybe a doctor can have that very often, that kind of feeling of wanting to help. His oath, his Hippocratic Oath has to do with a wish of being right as far as he is concerned towards mankind. A missionary can have that same kind of a feeling that he honestly sets out of wanting to be the right kind of a person for a large group of people who apparently need him in some way or other. A real statesman, a creative artist can have such feelings, not only of subjective expression of himself, but really wanting to have for himself with this expression the means of effecting a group of many people. And perhaps, if I want to become for myself what I should be and for that try now to follow the rules of Objective Morality four and five, trying to find out where is my place and perhaps ultimately help in maintaining that part and that little part of the universe where I happen to live, then the caliber of my thoughts have a certain weight which I say represents for me quite a different kind of point of gravity as compared with my ordinary superficial living.

In exactly the same way, if I consider the different feelings I have, they are very similar in many ways. Regarding my mind, almost the same thing applies regarding feelings. The aspirations which are for myself and which give me a good feeling because it is so nice to listen to some nice music, cannot be compared to anything that when I am under the inspiration of such music, wishing really to do well to my neighbor and go out of my way to help them or actually seek the opportunity for creating something at my own disagreeable cost, that is, that my feelings are involved which I dislike to do and still I do it for the sake of someone else. The question of the relationship regarding a person wishing to yield to Jesus or to the Virgin Mary, religiously wanting to create for himself that kind of a penitence to do and chastize myself, my body in order to reach the possibility of finally being accepted and purified. All of that has to do, maybe sometimes in the wrong direction, nevertheless the relationship towards one's feeling and the feeling center being filled with ~~sexiness~~ with that kind of material is quite different from just a superficial one of saying, "I love you" because all I want is sex.

The question regarding one's body also belongs to the same altho it is a little different from mind and from feeling. Regarding the body, that what I consider of more importance and where the point of gravity is, when I ~~move~~ <sup>day</sup> more and more towards the center, has to do with the question of relaxation. It has to do with the use of muscles ~~in~~ for certain purposes and to actually use the body for whatever it is supposed to do with the least amount of effort to be expended under the influence of something that I call my mind which guides it. If it could be I, it would be ~~an~~ even better. But, in ~~any~~ any event, not leaving the body to itself but having the body under the control of something; making the body behave in the way it ought to, as I say, with the least amount of energy expended and thereby ~~being~~ being in that state of relaxation and, at the same time, in a state of great activity, knowing that any ~~one~~ one time it could be used for whatever purpose is required.

With this last I mean that a cat being poised to catch a mouse is in a very definite state of physical activity altho it may not show it. But it is there ready to be used, the body, whenever it is necessary. The same applies to the readiness as far as I am concerned if I could be in a very definite state of Mars, as if I wish to observe, in a state at

which for instance, Orage called it to be hot unde the collar. He always indicated it that way, It is as if it is ready to flow over but it will not flow over as yet. It is at boiling. It is in that state inwhich all activity physically of my body are in a good state of relation to each other and that there is no waste and that there is no over doing or under doing; that it is correct. That is, as the first rule of Objective Morality says, that it is in lean health. This question of lean health, healthiness for myself can put my body in wuch a condition that the accent of gravity is really essentially within. And it is then, that is, as if I have weighed my body in the different state it can be, for instance, it would exlude the possibility of flabbiness, exlude over eating and fatness which are not required. It would include unnecessary movements with my face, with my voice. It woul include unnecessary use of words where it is absolutely not necessary to swear and I do swear and things of that kind. All of that belongs to the manifestations of the physical body.

But the whole point that is involved in where is my accent is simply a question: I start to weigh for myself more and more the different forms of my behavior, the different forms of my feelings, the different forms of my intellect. Where does my time go? What do I, at the end of the day, consider well spent? How was the energy that was available used? How often do I, in that sense, come to myself and scrutinize where was I, as I said before, living during the day?

And the point of gradity is then immediately linked up with the total amount of expenditure of for what? By whom? In what condition? And it gives then, at the end of the day, a totality of behavior forms of myself as a man. And at what level all the differet points of gravity, when they are added together and divided again by their number, that I finally say, "Here I am, man number what?" Four? Five? Six? or seven?

You see, it is really that I become interested in the instrument of that what I have and repponsibility for that instrument so that there is a little bit more added than simply the fact of staing that the point of gravity is here or it is there. But I have a perfect right, at the end of the day, seeing that what has behaved and that what was me, to tell it you were right or you were wrong and to criticize it and to say, "Today you watsed a great deal of time." You were engaged in a lot of things that was none of your business and you ~~xxxx~~ should have done far better not to go out with so and so because, look, what did you get for it?

You see, the observation has to be based on facts so that that what one sees impartially is recognized as a behavior form of oneself. For that, it is ~~xxxxxxxx~~ that at the end of the day I become aware of that what I have been and altho it takes place in the past, it gives me materual for working the day in the present. I hope you understand this because one cannot --- Again it is the necessity of not losing contact with what one is. When I say to keep ones feet on the ground, it simply means that I am aware of my behavoor forms as ~~xxx~~ an ordinary human being. That is all it means. With the rest, my mind and my feelings, I can fly off a little bit and surely I can daydream. Also, I can use my mind particularly for the development of certain other things but when I become aware of myself and at the end of the day I let myself go thru, as if I unroll a film, this time I unroll the film with criticism. And I become very mouch are of myself, how stupid I am, not in the sense that I could help it, in the sense that I understand it. I only make a statement that it was wrong. It was this, it was that. But I do not lose any further sleep any more. This is the difference. I see myself. I am not criticizing. I am not conditioning myself that it should have been better. I eliminate

the statement, "I should have; I ought to have known better." No, I simply say, "I did not know better. I know I was that way, -I behaved that way." The fact that it happened in the past helps me to say "It cannot be helped any more so what is the use of crying about it." But this time I want to see it was actually me who behaved that way. And the valuation of the day, as I say, going up and down, at time I was really someone. At other times I was nothing. I was blown by the wind. At times I opposed it. At times I was taken by such and such. I had fear. At other times I dared to say what I really thought. And many times the condition, relation with people, the voice that I use in talking with them, the changeability of such a voice, at times in talking to different people, how I am over the phone with so and so. How during the conversation, if I wished to change, I can change that kind of accent and then immediately, with the change of that kind of accent, putting it some where else, my voice not only changes, I use different words. And the thoughts come differently when I pay attention of that kind.

You see, one cannot, when you really have an accent of yourself, that is, the point of gravity in oneself in the voice, then that requires substance of the thoughts as expressed by such words. I would be very very difficult to talk about the soul, about awareness, about being awake in a very thin voice. It is good as an exercise if one wants to try it. How you will not be successful because on thing or the other eludes you and you will find yourself such a hypocrite and say, "but this belongs to that kind of an expression", and that is the truth.

But, you see, with the voice I can see it. With my other forms of behavior I do not see it. And also, such forms of behavior, postures gestures, the way I am standing erect with my head, the way I am, I can not talk about work like this. Work requires that I am, at the time, I like a man. And then, when I talk about work, when I try to explain certain things, then I, as body, must also be that. You see, then again I am back: Where is the point of gravity when I am engaged in things that belong, let's call it, to my father?

May Ring: The question I have, you may not consider a practical one, but it is something that has been with me. It is about the ultimate aim of work. Because it has changed for me since I started to work. And I wonder about the difference. It does not seem like it would be different in each person. There must be an ultimate aim or an ultimate goal in these ideas. And I feel that this is the important thing; that other states one can achieve in different ways and maybe thru different teachings, but I feel that there is something beyond this that must be inherent in these ideas. That suddenly seems to be what I have to find out.

Mr. Nyland: You are right. It is true. And you have to keep on thinking about it and pondering about it. You know, when the question was asked of Gurdjieff, what is the aim? He said, "I do not know what your aim is." He said, "I have an aim."

The aim is different in each person. And the aim changes as one changes oneself. And that sometimes you have an aim which is quite far off and the realization that it is quite far off means that you should ought to have another little aim that you can reach either each day or each week or each year ~~with~~ that is within your means; all the time having in mind and in your heart the aim that you would like to achieve. But, as I say, it is so far away because I really do not know, in the first place, if I ever could get there; in the second place, I really cannot describe it than only in very vague terms.



When I say that what I would like to become is a harmonious man or a man who can fulfill his obligations in life without sharking them, who then has, regarding such obligations, an understanding belonging to that what he understands of such conditions. And again, now I become involved in trying to define certain things already ahead of time as if I am trying to describe how life will be on the sun. And it is impossible for me to describe it until I get there, then I could describe it.

I cannot, from the stand point of unconsciousness, describe the state of consciousness. I said it mean times, I cannot describe subjectivity than only by negating my subjectivity. And I say, "It is not that, it is not that, it is not that, it is not that. It is something else.

A little ~~while~~ while ago I spoke about what is the nature and I do not know this. I know at certain times at most what I would consider the lights of "aratas. But how do I know what it is to be on Karatas or to be a Karatasian? I can have little ideas; Beelzebub as man, as a person who is being sent to the planet Ors and returning again and then finally in the Impartial Mentation receding horns, four, five sacred Podkoolads and so forth.

What is it for me that starts then to function in the direction of trying to crystallize for myself an aim for myself? What is it that I could, with my own whatever I am, with my own talents, things that I have possessed; things that I am conditioned with, things that I have started out with life, biologically or whatever I am, ~~xxxx~~ with whatever I have lived thru and the experience I have, that I now start to say, "I wish to become something that is not this way." And I define it by what is not this way. Maybe quite opposite to that, it maybe another kind of a value. But many times when I ~~xxxx~~ start to say, "It is not that, it is not the opposite of that what is not that". It is very often obliquely not that but must a little bit different.

And I find many times that I am on the right road but not entirely right and there there the least little bit of a detour instead of going the opposite direction. It is not always north and if north is not right it must be south; it may be east-west, it may be north-west, it maybe north-east, south-east, whatever. This is what I have to find out when I go.

Now, what is an aim that I can maintain? It is a little accomplishment of each day. At the end of the day, I say, "I tried to be awake as ~~far~~ often as I can." I admit that I was not as much awake as I had wished but apparently I cannot be any more than I have done, otherwise I would have done it. This is a big thing already because if I can say this with a certain satisfaction of sleeping afterwards peacefully, I do not feel I am guilty. The guilt feeling, that is, a conscience that I have that I have done certain things or felt certain things I should not have and I am really concerned and that there is from that an awakening of ones conscience, up to the point where there is gnashing of teeth. And if I know that according to the Bible I would be cast out into the outer darkness and a great deal in which I can suffer. And, if I can say to myself at the end of that, "I have done what I could do" and I can not only say this, I could not have done better and so I put myself to sleep and two little angles will watch my ears and two others will watch my eyes and one will sit at my head and two will sit at my feet and so forth. I give myself over to that what may be my God. And I hope that He will take care of me.

Such peace of mind and such peace of heart, of course, are worth a great deal. At the same time, I cannot have it in that way unless I have worked. So, the requisite is that I work. I work whatever I can. I work with an ultimate aim in view which I try to define every once in a while by saying it ought to be this, it ought to be that and I add constantly to the definition of that kind of aim with the bricks which are based on an experience I have during the day.

In my day, I set out with trying to achieve something that is within my means and just a little bit more. I say, it includes my desire to work. It includes -?-. It includes certain things which we have talked about regarding movements, regarding the possibility of sensing, regarding the impossibility sometimes of controlling my feelings by means of my thoughts. It includes that I see how often my feelings run away with me. How often I have nothing else but sawdust in my mind and thing of that kind; I spend my time quite uselessly.

All of this belongs to an aim during the day. What is it really that I wish? And what is it really that becomes for me the most important factor in the aims which I do not reach and the ultimate aim which I reach and maybe I die before I ever reach it. There has to be something else.

There is something in me, in each person which is part of one's conscience which is not developed. I very often call it Magnetic Center altho the Magnetic Center primarily, when I begin to work, it is intellectually tinted. But there is something that I talked once about the split of Magnetic Center, as if it is as cell which splits off and one part remains an emotional quality. And this what is an emotional quality is what is quite deeply buried. And it is there that I say to myself, regardless of the words, regardless of being able to define it, regardless even to say that I can put my feelings in words of a certain kind that I can conceive of that; I know I know it. This what I know in this sense, it is me. And that is my conscience. And regardless of the results I reach, regardless of that what I am in a certain situation and regardless of what anyone else might judge me by and, admitting for a moment that the results which I show are nothing to write home about, for me something is still there which never can be touched by anyone; can never be touched by any condition, and God Himself would have to ask permission for Him to touch that. It is the holiest of the holiest within me, and it is this realization of that existing, if I do not lose it, I can keep my aim.

And my aim is linked up with the fact of that kind of light within. It expresses itself sometimes in: I Am alive. As if, when I wake up in the morning and I say, "Thank God" that it is as if at that moment there is such a stream of something flowing thru me which, at that moment when I breathe in, particularly when it happens to be good fresh air, my body starts to take on as if it tinkles. I do not know, sometimes such things can happen to one. It can happen in the midst of any kind of a thing as an experience on the street, sitting home, maybe getting a few good books out and remembering; sometimes a thought, sometimes a little sentimental. Sometimes you see yourself as you were. Sometimes you remember a moment that you cannot forget. And then, at that moment, you say, "But I Am."

At that moment everything of oneself is then transfigured. It is transformed. It is this really what is the resurrection. It is that

what I have when I am born. It is that what ~~xx~~ very often and very soon disappears and it is that what at times comes to the foreground. And I will say the aim of work is exactly to be able to see this. What Vedanta calls to see that what is beyond the activity; that that is the realization that I can, when I am, at times, realizing this is me and that I can say it in all honesty, without any particular liking or disliking or vanity or anything if that that belongs to Earth, but something as if a Heavenly feu sacre, maybe a spark of some kind which I know exists and which I then, at such a time, I want to say that I cherish.

It is, I do not now, sometimes for different people it may be different. Sometimes it is as if in the presence of something extremely beautiful; sometimes maybe nature can give it. Sometimes a little child can give it; a little child that is absolutely unspoiled and stands and you see it and something like maybe a little breath comes out. And I do not know, as I say, I do not know how it can effect others. I only know of myself how sometimes I can be. And how then, sometimes I say, "What life; how beautiful." Sometimes I say when you wake up in the morning and the first moment you open your eyes and you say, "Ah." Maybe it is that.

I have said it in Fireflies a couple of time, When I walk and there is a little -?-, you might say, and there all of a sudden I come and I see a field and I hear birds and it is so perfectly lovely; as if, at such a time, I am not there; as if, at such a time, I do not belong to Earth. It is at such a time that I am entirely free. It is as if I really am not there but somewhere else. It is as if I hate to come back to that wht I am. And still, it exists.

This is the aim. You can say I can get it an other religions. Of course I can. But this I can define because for me the definition of Gurdjieff is that what is objective, that what is really me. I cannot get objectivity just like that put of the Bible. Neither can I get it out of Buddhism. Neither can I get it out of any kind of religion I know unless I really have already a little key. Then I can read into it. And sometimes, certainly I can discover it.

What I discover is myself being alive. That is really what work could give. You see, there is much more of course than that because, with this aliveness, with this acceptance of that what I am and the responsibility, I see the possibility also of that what is the potential to change into the actuality of really becoming a man.

So, what does work give. What the fact that I have within me the desire to wish to continue to live, I have an aim to develop that what could develop and what I now have responsibility for for developing and knowing that it can develop if I work.

So, even if I make two or three steps in that direction and then I would die, it is already worth it. But I have talked more and more about an aim, how it is for me. There are many different kinds of aims which will come into each persons ken in accordance with whatever maybe their desire. A person may wish control. A person may wish to see that energy flows out when they get angry and may not want that. A person may wish to be in the presence of someone really collected and not to say all the time what he otherwise would say. A person may wish to be not gullible. A person may wish to have understanding of other. A person may want to know what it is psychologically that makes him behave like this. He may even when to understand his conditioning. Maybe



he wants his complexes explained to himself and not by means of Freud or Jung but by really finding out what is the behavior form and then, you might say, break the -?-.

May: These are all something preliminary?

Mr. Nylands: They are all realizations of something that is wrong that I would like to achieve in my life that belongs to the terminology for my ordinary life of becoming a better kind of a man. But if the motivation is the realization of that what belongs to that what I have an obligation to become, then that what I now look for, in the first place, is a condition of Heaven. And then, in the second place, that what belongs to Heaven as if under the influence of I, it will change so that that accent regarding work and the accent regarding an aim, an ultimate aim, is I. The immediate aim is myself. And, in that way, I combine them so that I cannot always have my ultimate aim. And I should not always have my little aims of my ordinary self. But, if some how or other, while I walk, and thing and feel and spend the day and when at times I can come to myself and realize that I am engaged as an ordinary little bit of a human being, in something that I would call development or evolution or my wish really to understand what I am, that then I am engaged in two different ways. My ultimate aim which pulls me towards that; yes, I will. What Tagore calls the Golden Stag; that what I wish to achieve; that what really motivates me in my inner life. And then my ordinary daily life where I see this and that and that and I try to become impartial regarding it and, in between, I am.

I have two hands; I have two eyes; I have two ears, I have two legs. You see, it has a meaning. My body is constantly inbetween them. I have one mouth to feed. Very interesting. Study the body from that stand point. It is a very interesting way: What is essential? And what have we to do with the two things of which there are two, to combine the two things outside of us, also becoming -?- within oneself, and then within oneself to be ~~unified~~ unified. That and that and -?- That is an aim that each person for himself or herself has to define. It is good of course to think about it, to remember it -?-. Maybe in one week you try to write it up: Today my aim is this; tomorrow another; the day after it changes. Of course the change is dependant on people you meet, conditions in your ordinary life, still, something that you gradually extract more and more, you purify more and more, you distill more and more until finally you get the quintessence; five times distilled.

Then, that what is that really is the holiest of the holiest in me. About that you (? do not talk?) Work this week. Hold on to what you have. Add to it. Improve what you have to the extent that you are able, to the extent that you really wish. Maybe in silence; sometimes maybe from the top of your lungs. But whatever the form of life is, it is yours to give and to take. Good night everybody.